



Charlotte Mason's House of Education,
Scale How, Ambleside, UK, 2009

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sense. Now in contrast to this, I will tell you what will happen if you go on pursuing your present way—reversing nature's way—giving him what he likes best when he is ill. He will grow up delicate in body and, in spite of whatever knowledge he may acquire, undisciplined in mind. Something worse than this will happen. There is deep down in his little heart now a slippery consciousness that he is not trying his best to be well. Every time you tempt him to silence this vague effort after a clearer self-knowledge, you tempt him to habits of moral weakness; you help to dim his moral vision. If he grow up, as God grant he may, an honest man in spite of it, you are preparing for him a miserable struggle with his dishonest habits of thought. Nothing could be more unjust than to blame him just now for deception; he is only dimly conscious that he is doing wrong and he has not the physical strength to contend with the temptation you constantly put before him. But as he grows older, self-knowledge will increase, the bad habit will become more morally bad, because he will see the wrong more clearly. If he is a brave youth, he will struggle then until he is free, but the misery of the struggle will be of your creating. If he does not free himself, you will be responsible for having launched upon the world, however fair may be the exterior, one more selfish, self-deceiving, impotent soul."

From sheer weariness his tone was weak, and the last speech vibrated through the twilight like the cry of a sick child.

Mrs. Faulkner rose hastily; she was evidently frightened.

When we were upon the road together she said, "Shut up as he is, I am sure his poor mind is affected. He has no children of his own or he could not talk that way."

I only said, "His suffering and isolation certainly cause him to feel more strongly and express himself more vehemently than other people do."

A ROUGH PLAN FOR THE TEACHING OF HISTORY.

THE *Parents' Review* has from time to time given us very inspiring articles on the teaching of History. Miss Beale's on "The Teaching of Chronology" in the Vol. for 1891, page 81, was the first in the *Review* to map out the right path for us to follow, and I must mention with gratitude all the help I have got from the following books written by her. They are "Text-book of English and General History," "Students' Chronological Maps of Ancient and Modern History," and a pamphlet on "The Teaching of History."

In the latter, Miss Beale says, "History enlarges the sympathy, opening fresh continents of character to mental survey, throwing human tones upon the ear in language unheard before, it acts upon the judgments of conscience like foreign travel on those of perception; it imparts a breadth of view unattainable within a narrow circle. . . . The ground plot of a man's own destiny may be closely shut in, but if he can find his way through vanished cities, hear the pleading of justice, visit the battle fields where the infant life of nations has been baptized in blood; if he can steal into prisons where lonely martyrs have waited their deaths; if he can walk in the gardens where the lovers of wisdom discoursed; if the experiences of his own country consecrate his very soil, he consciously belongs to a grander life. . . . We must enter into the spirit and the feelings of the men of old if we would understand them and their doings. . . . History, like Geography, can be approached in two ways:—

"Firstly,—We can take the map of the world, indicate its leading features and its political divisions.

"Secondly,—We may take a small tract, realize by description the form and beauty, the flora and fauna, the

temperature, the snowy peaks, the rushing rivers, the silent stars; think it all out, until we feel at home in the land; work up through details of topography to clear conceptions. . . .

"*The Time-map*.—So in teaching History I think we ought to take some kind of time-map, mark out in it a few of the *most important* recorded facts, tell something of the heroes, after whose names tracts of time have been called, trace out a few of the leading Empires, give *landmarks*. . . . Then we may, after showing the position of a certain period in the world-chart, work it up in detail. The way in which each period should be treated will depend much on the age of the class. With young children the teaching will be more of a narrative and biography, the memory and the imagination will be chiefly called into play. . . . But all must not be told; as far as possible children must be led to anticipate. . . . Need I say that throughout the teacher must stir noble enthusiasm, a worthy emulation for true manliness, for virtue which is self-devotion, rouse sympathy for the oppressed, zeal for the right. . . . When Christ came. . . . He spoke of duty, He spoke of love of sacrifice, and of faith. We must convince men that they are all sons of one sole God, . . . that each of them is bound to live, not for himself, but for others. . . . Then one may point out the gradual progress which with occasional recessions has, we trust, been made. . . . One may stir in the young patriotism, and an enthusiasm of humanity, and make them feel a desire to do what they can to amend the evils of their own time. . . . We can see that no noble life has been lived in vain."

Miss Beale's books are especially useful to older students, and to parents and teachers. Mrs. Hart-Davis and "H.B." have also suggested helpful ideas in the *Parents' Review*.

Before going on to my sketch (or bird's-eye view) of how I feel sure History should be taught, I want also to mention a few other passages in books from different authors, which have struck me forcibly, and which stand out strongly as "Vital ideas," to hold on to in our plan for History teaching.

Discrimination of Contrasts and Similarity.—One of the fundamental principles of Education is that Mind starts from discrimination, and Professor Bain says that "The consciousness of difference is the beginning of every

intellectual exercise." When a child notices differences of his own accord, progress is made.

Mr. J. Landon, in his books on "School Management," says, "Lessons of contrast, whether between objects, persons, or events, etc., are of much value. They not only give the contrasted facts a better chance of being remembered, but they bring out each point into clear light, and give a distinct training in that discrimination of differences which is so conducive to accuracy." . . . Mental development will be exactly proportioned to the exactitude of our powers of detecting and estimating differences.

Time to be given to the Great Landmarks of History.—In choosing what to teach out of the wide field we have before us we cannot be too particular in distinguishing carefully between important and unimportant events. I feel sure we should be very bold in our omissions in teaching children. Let us skip over all minor and unimportant details and give chapters to the landmarks of history, and to the events which have led up to the formation of the great constitutions.

The Bible a Model of History.—Mr. J. G. Fitch says, "Has it ever occurred to you to ask how it is that so many of us have a much clearer knowledge of the history of the Jews than of our own annals? Is it not because the Bible is in one respect the model of all history? Look at it without reference to its higher claims, simply as a piece of narrative. Consider how it is that it conveys to its readers so clear and full a knowledge of Jewish history during many centuries. There is, for example, a period of about one thousand years from Abraham to Rehoboam, and how is the history of the time told? We have first the story of the patriarch's personal career. We are led to understand his character and his motives, we see him in the centre of a scene in which pastoral life is portrayed, and which affords us glimpses of the patriarchal government, of life and manners . . . of the time. In like manner we see Isaac and Jacob with their families and environments, and then the narrative, *disdaining to go into details about lesser matters*, expands into a copious biography of Joseph, whose personal history and fortunes make us incidentally acquainted with the state of Egypt, its government, . . . and many facts of great interest. . . . The history then passes over a long uneventful period of

nearly 400 years with scarcely a sentence, and again becomes full and graphic about the exodus and the journey in the wilderness, investing even the details of legislation with a special interest by connecting them with the person, the character, the private life of the law-giver Moses. And thus the story is continued, sometimes passing over a long interval of inaction or obscurity with a few words of general description, or a list of names, but fastening here and there on the name of Joshua, of Gideon, of Samuel, of Saul, or of David, and narrating the history of the times in connection of the circumstances of his life. The current of human events as it is described in the sacred writings is not like that stream of uniform breadth and depth which text-books seem to describe. . . . It rather resembles a picturesque river, diversified in its aspect as it glides along; now feeble and narrow, now broad and swelling, hemmed in at one part of its course by overhanging rocks, and at another spreading out into a vast lake; becoming again contracted, or like the Arcadian river of Alpheus, disappearing altogether from view, then reappearing, and yet flowing ceaselessly, . . . continuous, but irregular, possessing unity, but not uniformity; inviting the traveller to glide rapidly along at one time, and to linger long and tenderly over some memorial of vanished greatness at another."

Because it concentrates attention on fixed points.—"Who does not see that such a narrative precisely corresponds to the real picture of a nation's history? In the life of a people there are always great epochs of change and activity occurring at irregular intervals, and so marked and characteristic that if they be once understood all the lesser details and the intermediate events become intelligible through their means. That the Scriptural story of the people of Israel is adapted to the needs and conditions of the human understanding will be evident to anyone who will take the trouble to recall his own experience and will remember how he has secured, one after another, certain fixed points of interest, has grouped round them, little by little, the facts which he has subsequently acquired, filled up the intervals of time between them by slow degrees, but to the last has continued to retain his hold on these fixed points, and to refer every new acquisition to some one or other of them."

The Poetry of History.—"There is one sense in which poetry embodies as much historical truth as history itself. We ought to know not only what can be verified as fact, but what has been believed to be fact. That Romulus and Remus were suckled by a wolf, that Agamemnon sailed against Troy, that Mima was instructed in the art of kingship by the divine Egeria, that Arthur gathered a goodly fellowship of famous knights at the Round Table at Caerleon. . . . Do not let us despise the help which poets and even novelists can afford us in history. They appeal in a way in which no mere historian can to the imagination of children, and to that love of pictures and of dramatic incident which is so strong in early youth. If judiciously and occasionally used they make the story of the past a more real, living thing, and they may do much to increase the interest and pleasure which is felt by pupils in historical study. . . . Desultory and rambling historical teaching can be guarded against by localizing each fact as it is learned in our Time-map and by building up a fabric of dates, names, etc., and other details."

I found these passages from Mr. Fitch's book so helpful that I have been tempted to quote at some length.

Continuity of History.—Let us be careful to connect and weave our facts together; many of our lessons are of little value from being nothing more than collections of fragments. Mr. Frederic Harrison, in his most delightful book, "The Meaning of History," says, "Above all we must look on history as a whole, trying to find out what each age and race has contributed to the common stock, and how and why each followed in its place. . . . Looked at separately all is confusion and contradiction; looked on as a whole a common purpose appears. . . . The history of the human race is the history of a growth. It can no more be taken to pieces than the human frame can be taken to pieces. . . . History is a living whole; what we have to do is to find the relation and connection of its parts. We must learn how age develops into age, how country reacts upon country, how thought inspires action, and action modifies thought."

Imagination.—No subject admits such scope for the exercise of the imagination as history, and the essence of all good history teaching is to give training in picturing out.

We must keep before us the fact that the imagination is very active with little children. Our history lessons should, as Mr. Fitch says, be rich in biographies, and the children's interest will soon be grouped round the favourite characters, and the details of their lives will throw light on the habits and customs of the age. We must aim at hanging our children's minds with a series of historical pictures and portraits, attaching the dates, and at a later period we can supply the connecting links.

Uses of Geography, Chronology and Archeology.—I remember seeing a remark somewhere to this effect, viz., that Chronology and Geography are the two eyes of history. I should also like to bring Archeology constantly to the rescue, and in teaching history we must utilize every local ruined abbey or battle-field to serve as an object lesson, and as a "peg to hang our imagination on."

But, *is* there a book written for children that teaches history on the right lines? Finding nothing suitable, I have tried to map out and weave together portions to answer my purpose; but having only taken up history as a study during these last few years (and having as a child been taught in the old textbook way) my sketch must be very crude and incomplete. However, I have great hope that before long we shall have an inspiring book, suitable to our purpose, written by a lover of history who has "time, talents and opportunities" for the work, and which will supply a long-felt want.

In the meantime, the plan I have mapped out, and which the Editor has asked me to describe, is this—

The Plan I have Mapped Out.—Following Miss Beale's plans we make time-maps (very simple at first) to suit our purpose. And they *do* suit it in every way, and bring the senses to the aid of memory and imagination.

I am hoping that *every* reader of the *Parents' Review* may, before long, have a copy of Miss Beale's "Students' Chronological Maps," to be had from either Bell & Son, York Street, Covent Garden, or from Horace Edwards, of Cheltenham.

The simplicity and excellency of Miss Beale's plan will speak for itself. For the time maps which we make we get large sheets size 25 by 20 inches, from either of the above stationers, specially ruled into 20 distinct squares, each of these squares to stand for one century. These are meant to

represent the 20 centuries B.C. Each century square is again ruled into 100 half-inch squares, each of which will stand for a separate year of the century. We agree as we go along what special hieroglyph shall stand for, say the events in Jewish history, marking down Abraham's birth, being careful however, to let the children know that Old Testament chronology is not yet fully ascertained, or for Greek, Persian, or Roman history in their turn, and as each is woven into the history of the Jews; *remembering that the history of the Hebrews threads all ancient history.*

For instance, events in Jewish history we mark down with a black or colored dot. For Greek history our hieroglyph is the helmeted head of Minerva, for Roman history a little eagle is drawn with outspread wings.

But I am anticipating; as *pour le moment* we must put aside our time map or chart of the 20 centuries B.C. which we have ready by us—with us it is a case of *reculer pour mieux sauter*.

The children will naturally be curious to know what state Europe was in at the time of Abraham and long before his era, so *as a beginning* I read parts of the chapter entitled "The True Fairy Tale" in Mr. C. Kingsley's "Madame How and Lady Why," which gives interesting scientific facts about the men of the stone age and of the monsters which roamed over our land in ages long past. Great interest is shown over his description of the remains of the hairy mammoth, which (when some of the ice melted during a hot summer some years ago) was found in the everlasting ice cliffs at the mouth of the Lena, "with the flesh and skin and hair so fresh that the wild wolves tear it off, and snarl and growl over the carcase of a monster which was frozen up thousands of years ago."

I should like to have children "saturated" with Kingsley's forcible pure heroic thoughts, and this chapter seems to me such a good introduction to the teaching of history to young children. This "true fairy tale" gives us a glimpse into the state of life of the inhabitants of Northern Europe during the stone age, and interesting details are given of the discoveries made in the river drift.

We then read *parts* of a useful little book, "The Childhood of the World," by E. Clodd (published by Kegan, Paul, & Co.). I should not put this book into the hands of young

children, but having previously marked out the bits to suit our purpose, we find it very useful in leading up to more definite history.

This part of my "bird's-eye view" may be thought unnecessary, but I do not like to deprive the children of these interesting stories of "the childhood of the world" which are so suitable and fascinating to them, and which serve our purpose as an introduction to the history of mankind.

Side by side with these two books I use the illustrations in Ray Sineham's "Street of Human Habitations" (published by Chapman and Hall, London), and any others which I come upon, searching out any local Archeological "finds," such as flint weapons, etc. We are fortunate in having a keen and practical Archeologist in Enniskillen, who readily gives us the benefit of his experiences.

We will now leave the men of the "Stone-age" in Europe and travel eastwards, in imagination, to the banks of the great rivers Tigris, Euphrates, and Nile, to the cradle of civilization where fixed Societies first began.

Necessity of a key to the Time-map.—The children are now longing to be able to place their first hieroglyph in their 20 centuries B.C. Time-map. We put a dot in the square answering to the year 1996 (?), B.C., for Abraham's birth, and write his name down in another roughly ruled chart which we make, corresponding to our Time-map, and which serves as a key to refresh our memories when necessary.

Clear Ancient Maps to be used all through.—The children look upon Abraham as an old friend. They gladly hear more historical particulars of his life, and we find Philips' (of Liverpool) large Ancient Map sheets very useful in tracing out the journeyings of the patriarchs, and these are not like the usual run of maps over-burdened with many names, and are consequently bolder and much more suitable to our purpose than the indistinct and over-crowded maps which are usually our portion.

At this stage I find a book entitled, "Stones Crying Out," by L.N.R., very useful, reading passages out of it, and using the illustrations.

Anyone who is fortunate enough to have a copy of Stanley's "History of the Jewish Church" will find some

of the telling passages very helpful. His language, like Kingsley's, appeals to the children's imaginations. "There were giants on the earth in those days, giants if not actually, yet by their colossal strength and awful majesty, the Pharaohs and Nimrods, whose forms we can still trace on the ornaments of Egypt and Assyria in their gigantic proportions, the mighty hunters, the royal priests, the deified men. From the control of these powers, before which all meaner men bowed down, from the long ancestral prepossessions of country, and kindred, and father's house the first worshippers of One, who was above all; had painfully to disentangle themselves. . . . Abraham's life is his creed, his migration is his mission. He was in practice the Friend of God in the noblest of all senses of the word, the Friend who stood fast when others fell away. He was the first distinct historical witness to . . . the unity of the Lord and Ruler of all against the primeval idolatries." Dean Stanley also gives the legend (which has left its traces in almost every traditional account of Abraham) relating to Abraham and the worship of the heavenly bodies, saying that he values the legendary tales that fill up, though in their own fantastic way, what the Biblical account dimly implies. God who had first called an *individual* in Adam, and then a *family* in Noah, was now about, in Abraham, to elect a *race* who should be a witness for His name in the world. Dean Stanley again says, "The scene of Abraham's life, as of the Patriarchs generally, breathes a larger atmosphere than the contracted limits of Palestine—the free air of the desert—the neighbourhood of the vast Babylonian Monarchy on one side, and of Egypt on the other."

All the facts of Abraham's life are full of interest to the children, and we can introduce a slight sketch of Babylonian life and history at this stage, bringing in any few details of interest which will fix the children's memory on this primeval kingdom, which with the Assyrian we shall occasionally bring into our historical sketch, as they influenced or interfered with the history of God's chosen people. So little can be definitely taught about them, but the children may learn that Babylonia and Egypt were mighty nations long before Abraham's time, and were in a state of civilization while Europe was peopled with wandering neolithic savages. Any few particulars of this kind which we can bring in will

enable us to *see* the stream of history, which we are trying to follow from (*as near as we can*) its source, and will help us to realize the connection there is between all history, which is one of our principal objects.

I should advise all teachers to invest in Dr. Smith's "Smaller Scripture History" * and his "Smaller Ancient History," which are what we require to help us, mothers and teachers, in tracing the historical life of the Jewish nation, interwoven as it is with Egyptian, Babylonian, Assyrian and Persian history in its earlier days.

(To be continued.)

* Murray, price 3s. 6d. each.

MEMORIES OF ARNOLD AND RUGBY SIXTY YEARS AGO.

BY A MEMBER OF THE SCHOOL IN 1835, '36 AND '37.

Chiefly Chats with my Youngest Children.

(Continued from "The Parents' Review," Dec., '95, page 759.)

IN THE UPPER FIFTH (JAN., 1836).

IN my House the plan which Arnold had adopted in some other Houses where there was no one in the Sixth, of his paying a visit and formally investing the highest boys with power as præpostors was not carried out: whether from the fact that at some time before I came to Rugby, there had been friction between Arnold and Bird and that thus the latter did not work cordially with his Head Master, of course I should not know.

But my rise to the Upper Fifth caused me I suppose to be transferred, to my disgust, by my House Master, Mr. Bird, to another dormitory.

It was a long, narrow room, with six beds in a row on one side. A seventh by the window at the end on the other was assigned to me. All these six were occupied by the bigger fellows of the House, but none of them higher than the Upper Fourth.

They herded very much together, were looked upon as prone to bully, but with any of them I had seldom been brought into contact. Before I got into bed in my new quarters I knelt down as I had always hitherto done at Rugby. It happened that having now the privilege of sitting up later in my study, I did not come up to the bedroom till after lights were out. I suppose that in this way my custom was not noticed for a while; then, however, came a moon